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the cover:

Featured on February's cover is an architect's rendering of the Stevenage Ward chapel. Plans are at present being prepared for this beautiful building, to be constructed in Stevenage, Herts. To read more about the building programme in Great Britain, turn to page 42.

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THE NEED AND BLESSINGS OF REPENTANCE

When living in Canada as a young man, our home was close to the Blood Indian Reservation and father used to have a number of Indians work for him on the farm at harvest time. He was a real friend to these Indians. One day while travelling among these people he found a family living in a filthy, dilapidated, old tent with a sick child who could not be given the attention it needed. Dad insisted that the family of four leave their present and unsatisfactory abode and move into a clean, comfortable attractive little house which he had vacant on the farm.

I have often thought that this is something like the Lord asking us to leave our way of life that is not good for us and prepare ourselves to come and dwell with Him. In order for us to come and dwell with Him it is necessary that we leave our old way of living and move into a better way of life. This may he termed and actually is repentance. We are being offered a better way and asked to forsake or give up the old.

Too often, however, we resent one of the Lord's servants encouraging us to change our ways or repent of what we are doing and to move into a better way or to prepare to dwell with our Heavenly Father.

What a glorious privilege and hlessing it is to be able to repent and be forgiven. None of us are without the need and none of us are beyond the hlessing of repentance. We are all God's children whom he loves, and though He looks on sin without the least degree of allowance, He loves the sinner and stands ready to forgive.

True repentance requires that one be: (1) Conscious of his guilt or error. (2) Willing to confess his guilt. (3) Determined to forsake his sin and do right. (4) Be prepared to forgive those who have offended him.

It is true that life is a battle and that in every hattle there are casualties. If any of you has suffered casualties in the hattle of life, let him acknowledge them and repent and rise above them and start anew. We must not continue to be frustrated and discouraged.

We can and must start from where we are, realising that we cannot go back and undo what we have done. We have the better part of 1962 hefore us and a whole life to live. Our future can and will be determined hy what we do each and every day as we go through life. We can be happy and successful hy repenting daily of our little wrongs and failings. It is God's intention that we grow and develop and overcome our weaknesses and our faults.

Many feel that they have failed utterly; that there is no use; that no one has faith in them; that there is no place for them. This is not true. Peter cried out to those who consented to the crucifixion of Christ: "Repent ye therefore and be converted that your sins may be blotted out."

Many instances are recorded in the Bible and in modern scriptures where the Lord has forgiven the sinner. He has said:

"Behold, he who has repented of his sins, the same is forgiven, and I the Lord remember them no more. By this ye may know if a man repenteth of his sins; behold, he will confess them and forsake them.

"But if ye forgive not men their trespasses neither will your Father forgive your trespasses."

This is the time to repent to go forward with a fresh start and new determination. It is what we do today and each day that determines what we are. We must not procrastinate.

May each and everyone go throughout this year with the true spirit of repentance and appreciation of the fact that by truly repenting we may have a new start with every opportunity to succeed.

May health, success and happiness attend you all as you travel through 1962 and may His spirit be with you always.

N E T

THE BRITISH MISSION

When the Gospel Came to London

by Beulah Blood Woodbury

I NEVER walk into the Hyde Park Chapel in London and enjoy the beauty of it, but what my mind turns to the search for the first meeting place over a century ago in this same city.

The missionary work was begun in 1837 in the British Isles. Among this first group of missionaries was Heber C. Kimball. It was not until Heber's second mission in 1840 that elders were sent to London. Three great missionaries were chosen for this task: Wilford Woodruff, George A. Smith and Heber C. Kimball, all Apostles of the Lord.

They arrived in London on August 18, 1840, and began their search for their first requirement, a place in which to meet. They had been successful in the Midlands in using the halls of the Temperance Society, so they called upon the Temperance Society and engaged one of their halls for September 7. But this was nearly three weeks away! The brethren felt that they could not wait that long to preach the message which they said, "burned like a fire in their bones."

In writing to the *Millennial Star* the missionaries referred to London as a "small world." It must have been much the same as it is today, a great and sophisticated city. No place was available to them. They walked the streets for twelve days, fruitlessly.

August 30 arrived. This was a Sunday, and the missionaries decided that they would find a place to preach the gospel out of doors, as nothing else was available to them. They left their rooms with the idea of walking until they found a place where people gathered. About three miles from their rooms they found just such a place, called "Tabernacle Square, Old Street."

As the missionaries approached, they were aware that a minister was speaking. He was an Aitkenite, and was to be followed by a Presbyterian minister. Before he could begin his sermon Heber stepped forward and said, "Sir, there is a preacher from America present, who would like to speak to the assembly when you have got through your service."

The Presbyterian minister was most polite and urged that the American come forward and speak first. George A Smith talked to the crowd for about twenty minutes. When he had been followed by the Presbyterian minister, Heber again made his way to the stand and asked if he could make an announcement about holding a meeting in the square at three o'clock. The minister readily agreed and then, almost as an afterthought, he asked Heber what church the represented. When Heber said that they were members of the Church of Jesus Christ of Latter-day Saints, the minister's whole manner and countenance changed. He told Heber that he had heard of the Latter-day Saints and then said, "They are bad people; they have done much hurt. They divide churches. We don't want to hear you." He then climbed back on the stand and began to berate the Mormons, at great length, and these three American ministers in particular.

When he had finally finished, Heber asked mildly if he could now make his announcement. The minister angrily refused to let him say a word from the stand, but Heber merely raised his voice and told the people that there would be a meeting held there by the American ministers at three o'clock.

When three o'clock arrived there was a great crowd in Tabernacle Square, a "vast congregation." The unfriendly minister could not have helped the missionaries more than he had by speaking so violently against them.

Now it was Wilford Woodruff's turn to speak. He used as his text Galatians, 8th and 9th verses. Then came Heber C. Kimball "with his sledge-hammer blows of testimony, driving home the Apostle's words, as with a mallet of mighty power." He spoke of the apostasy and the restoration of the gospel through the Prophet Joseph Smith. The people listened attentively and seemed very interested.

At the conclusion of the meeting the three apostles left the square with a friend they had made a few days before. This man had already accepted their message and had invited them to his home for dinner. "But Heber was not yet satisfied. The inward monitor which he knew never erred told him that his day's labour was not accomplished." Not knowing just why, but following the dictates of the Spirit, Heber walked again the three miles to Tabernacle Square. The people had not gone to their homes. There seemed as many standing about as before, gathered into groups and eagerly discussing all that they had heard in the morning from the three Americans.

The crowd saw Heber approaching and they gathered around him, asking him to speak to them again. Heber's heart swelled within him and he began again to tell the people about the gospel. This time he spoke even more powerfully. Although he was alone, the Spirit was with him, and "with the Spirit, Heber C. Kimball was a host."

The people listened, almost breathlessly, and when Heber had finished, men that he had never seen before came to him and invited him to their homes that they might hear more of the word of God.

The first baptism in London took place the next day, and the foundations were laid for the London Conference, now a stake of Zion.

A Tribute

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

OFFICE OF THE BRITISH MISSION

LONDON, S.W.7

TO THE SAINTS AND MISSIONARIES OF THE BRITISH MISSION:

I'm grateful that "Goodbye" is a contraction for "GOD BE WITH YOU," for as we say "Goodbye," we surely open our hearts to ask that our Father in Heaven will be with you. And, we cannot think of the first part of the phrase, "God Be With You," without automatically adding the rest of the sentence, "Til We Meet Again."

We will meet again. I pray that that meeting will be here in Britain again and again, for "Bubbles" and I love this land and we love this people. And, we would like to think that our meetings will be many upon this choice land.

In our knowledge, life assumes an eternal nature, and we know there will be meetings many throughout the eternities and that eternal associations can be ours to add to our eternal joy.

We are indebted to all of you for your magnificent co-operation. In the spirit of unity we have all joined to truly build the Kingdom. And the building of the past is but a prologue to the building of the future. We forsee the numerous converts, the beautiful buildings, the prestige of the Church, and the establishment of stakes of Zion all over these green islands, all to the Glory of our Heavenly Father.

To have been the ones to witness this great regeneration, this take-off into quickened progress, has been a privilege and blessing to "Bubbles" and me. Yet, as great as has been the growth, we catch the vision of the future and only our mortal imagination restricts the full comprehension of the picture in the years to come.

So, to this eternal growth of the Kingdom in Britain we add our faith, our love, and, we hope, our continued works. And, for the eternal love which we have felt among our brothers and sisters of Britain, we can only say we return it one hundred fold.

Goodbye, "God be with you, 'til we meet again."

T. Bowring Woodbury
Mission President

ON August 28, 1958, President and Sister T. Bowring Woodbury were called and set apart by our president and prophet, David O. McKay, to preside over the British Mission. President McKay said, "With the dedication of the Temple, the building of the new chapel at Exhibition Road, and the opening of the new mission home, this is the beginning of the New Era in the British Mission; and you will be the first to preside in the New Era." Later President McKay said to the world before offering the dedicatory prayer in the London Temple, "This is the opening of a New Era—a New Era of better understanding on the part of honest people everywhere regarding the purposes—the noble, fine purposes of the Mormon Church."

What a wonderful, inspired choice the Lord made through His prophet when the Woodburys were called to this great land to open up the New Era and preside for approximately three and one-half years over the British Mission which at that time included the whole of the British Isles. They accepted a call which was a tremendous challenge and have proven most worthy. What a marvellous contribution these able and devoted servants of the Lord have made and what joy and satisfaction they must experience as they see the progress and development that has taken place during their stay in the British Mission.

During that time they have seen:

1. The British Mission divided into two, then three, then four, and just as they are leaving, announcement has been made of the fifth, and we expect the sixth missions—all in three and one-half years.

2. Four stakes organised in the British Isles, with another recommended, all with devoted able local leaders at the helm.

3. The number of missionaries increase from 150 to 1,050.

4. The Church membership increase from approximately 11,000 to 30,000.

5. The number of baptisms increase as follows:

September, 1958	68
Year of 1958	749
September, 1961	1,800
Year of 1961	13,113

6. The construction and dedication of the beautiful Hyde Park Chapel with its lovely organ and organ recitals, which have inspired thousands of people and have proven to be such an effective missionary.

7. The introduction and growth of the Building Committee and Building Programme here in the British Isles. As at December 31, 1961, there are 28 supervisor labour missionaries, 62 local labour missionaries, 2 buildings completed, 22 under construction, 63 sites purchased, 32 buildings planned, 53 sites being negotiated.

8. The tremendous change of attitude of city and government officials and of the public generally.

9. The favourable publicity given over radio, television, in national and world-wide magazines and the local press.

10. The tremendous core of leaders who have been trained and who are accepting and filling with distinction the various offices in the stakes, wards, districts and branches throughout the whole of these lovely islands.

and a Welcome *by President N. E. Tanner*

11. Over 1,000 missionaries come under their supervision and who have partaken of their fine spirit and inspiration and whose lives are richer and whose success will be greater as a result of their fine leadership.

12. The organisation of a new company—Deseret Enterprises Limited, to operate an adequate book store and to handle general Church supplies.

13. The establishment of the *Millennial Star* under local business management soon to be with a local managing editor to serve all missions and stakes in the islands.

Much more could be said and more statistics quoted to show the growth and development that has taken place during this time.

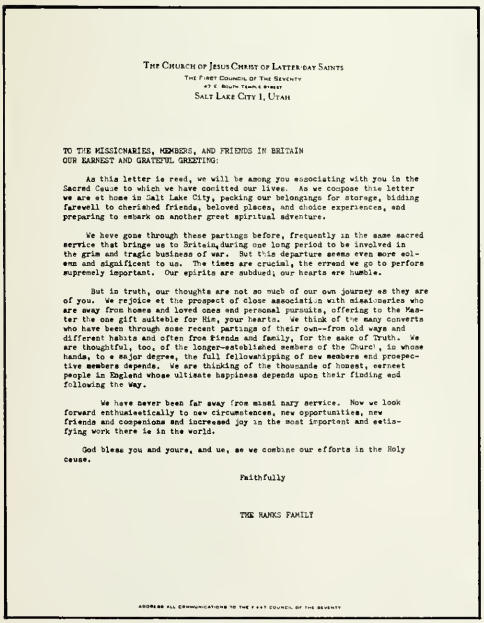
The Woodburys have brought great credit to the Church which they have served so faithfully. They have endeared themselves in the hearts of thousands and thousands of the Saints and non-members throughout the British Isles, all of whom will miss them as we do and wish them Godspeed as they return home to their business life and ready for new assignments in the service of the Lord.

May God's choicest blessings attend them always is the prayer of their many devoted friends and admirers.

PRESIDENT MARION D. HANKS of the First Council of the Seventy arrived in London January 22, 1961, to assume his new responsibility as president of the British Mission. He succeeded President T. Bowring Woodbury, who has presided over the mission since 1958.

Accompanying him to London is his wife, Maxine Christensen Hanks, whom he married in the Hawaiian Temple, and their five children, Richard Duff, Mary Linda, Susan, Ann and Nancy.

The Hanks family flew direct from Salt Lake City to New York City, where President Hanks addressed the New York State Association of Physical Education, Health and Recreation convention. President Hanks is well known for his efforts directed toward all areas of fitness for youth. He served the past four years on the President's National Committee on American Youth Fitness; chaired the Utah Committee for Children and Youth; was on the Weber College Board of Trustees, and was a board of director member for the Salvation Army and the United Fund. He has spoken at many locations pertaining to his activities for youth fitness, including the American Medical Association's national convention in March of 1961. In 1960 President Hanks was a principal speaker at the open-



THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
THE FIRST COUNCIL OF THE SEVENTY
47 E. South Temple Street
SALT LAKE CITY 1, UTAH

TO THE MISSIONARIES, MEMBERS, AND FRIENDS IN BRITAIN
OUR EARNEST AND GRATEFUL GREETING:

As this letter is read, we will be among you associating with you in the Sacred Cause to which we have comitted our lives. As we compose this letter we are at home in Salt Lake City, packing our belongings for storage, bidding farewell to cherished friends, beloved places, and choice experiences, and preparing to embark on another great spiritual adventure.

We have gone through these partings before, frequently in the same sacred service that brings us to Britain, during one long period to be involved in the grim and tragic business of war. But this departure seems even more solemn and significent to us. The times are crucial, the errand we go to perform supremely important. Our spirits are subdued; our hearts are humble.

But in truth, our thoughts are not so much of our own journey as they are of you. We rejoice at the prospect of close association with missionaries who are away from homes and loved ones and personal pursuits, offering to the Master the one gift suitable for Him, your hearts. We think of the many converts who have been through some recent partings of their own--from old ways and different habits and often from friends and family, for the sake of Truth. We are thoughtful, too, of the longer-established members of the Church, in whose hands, to a major degree, the full fellowshipping of new members and prospective members depends. We are thinking of the thousands of honest, earnest people in England whose ultimate happiness depends upon their finding and following the way.

We have never been far away from missionary service. Now we look forward enthusiastically to new circumstances, new opportunities, new friends and coopenions and increased joy in the most important and satisfying work there is in the world.

God bless you and yours, and us, as we combine our efforts in the Holy Cause.

Faithfully

THE HANKS FAMILY

ADDRESS ALL COMMUNICATIONS TO THE FIRST COUNCIL OF THE SEVENTY

ing session of the White House Conference on Children and Youth.

President Hanks and his family left New York via jet on January 22, arriving in London the same day.

He has been a member of the First Council of the Seventy since October of 1953. At that time he was assistant director of the Bureau of Information on Temple Square in Salt Lake City. He has continued his relationship with the Temple Square Mission, serving as first counsellor in the presidency until his departure for Britain. A graduate of the University of Utah Law School, President Hanks served as a missionary in the Northern States Mission, and during World War II as a petty officer on a naval submarine-chaser in the South Pacific.

Mrs. Hanks was born at Honolulu, Hawaii. Her parents were missionaries to Japan, and at present she has a brother serving a mission in Japan. She is a graduate of the University of Utah, and has been active in Relief Society, Sunday School and MIA work for many years.

We welcome the Hanks family, and on behalf of all British Saints and missionaries pledge our love and support in the furtherance of the Lord's work in the British Isles.

In Appreciation . . .

by Muriel and Derek Cuthbert

"THE most dynamic person I have ever met". How often have we heard this said of President T. Bowring Woodbury, and those who have worked closest to him, reaffirm it most forcibly.

Our first meeting with President and Sister Woodbury was immediately after their arrival in this country, which coincided with the London District conference in September, 1958. We had just had the great blessing of travelling to the Temple with our family for endowments and sealings, and decided to stay over for conference before returning to Nottingham. We did not have the opportunity then of getting acquainted, but we knew that a great leader had been called to preside over the British Mission, to continue the fine work carried out by President Clifton G. M. Kerr.

We were eager to feel the influence of such a powerful personality and did not have long to wait before his organisational genius asserted itself. By December, 1958, the New Era in the British Mission, prophesied by President McKay, was already becoming evident under the inspired and inspiring leadership of President Woodbury. At this time we were privileged to be called to the newly-formed mission Board which was to be one of the instruments in the hands of the maestro, in preparing the British Isles for stakehood.

What a great experience this was, to attend each district conference and see how the ground was prepared, with each new programme being introduced and implemented in turn. We gained so much from this association and felt ourselves growing under the same leavening influence which was causing districts to expand and leadership ability among the saints to increase in a marvellous way. Then came the opportunity to work shoulder to shoulder with President Woodbury, with the call early in 1960 as first counsellor in the mission presidency. We came to love him and his wonderful family, for their dedication, their prayerfulness, and their drive, by which the Lord was able to bring about another marvellous work and a wonder, as the time of hastening was ushered in. Things previously unheard of in the British Mission became commonplace, and we were all inspired and given confidence to aspire to even greater things. Slogans and bulletins came thick and fast, and all to the common end of building the Kingdom and establishing Zion.

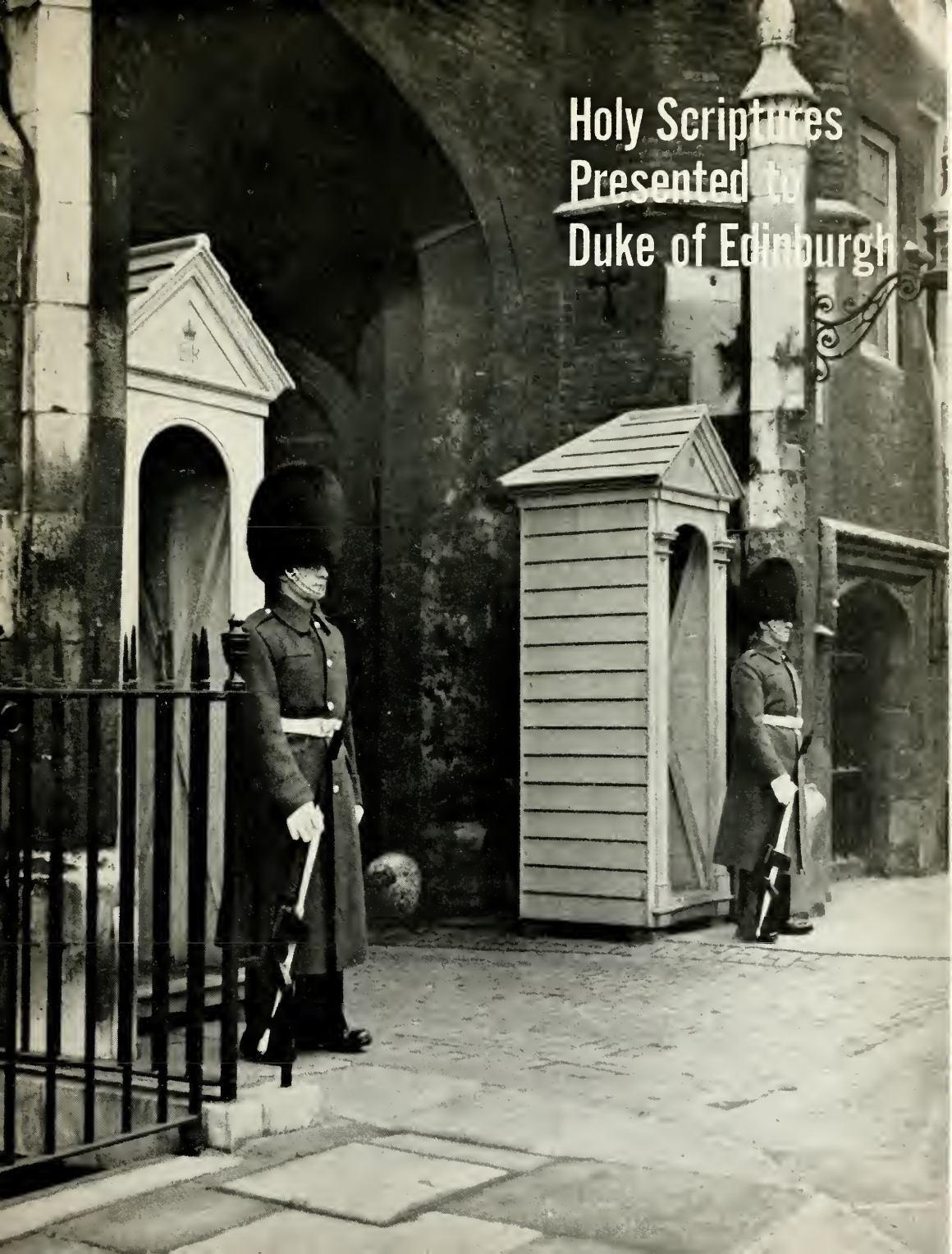
Faith has been defined as "vision plus valour", and the great faith of President and Sister Woodbury has been shown by the way in which their vision of the future has become reality. Now in place of one mission, we have four stakes and four missions, largely through the faith of one man in God, and in us, which inspired us to work for these things. Dreams and hopes for the future have only to be mentioned to President Woodbury, and before you know it they are achievements. Such was the story of the Singing Mother's tour of the British Isles. Many of the sisters would have given up when the going grew tough, but for the inspirational bulletins that came regularly to cheer them on. The sisters will surely never forget that memorable day in the Hyde Park Chapel when this humble servant of the Lord, with tears in his eyes, promised them that their families would be taken care of and no one was to worry.

How could one man have so much drive and accomplish so many wonderful things? He has beside him a beautiful and devoted wife, who has encouraged and helped him as he has given his strength to help us. Sister Woodbury has gained our love and appreciation too for the work she accomplished in the mission. Under Sister Woodbury, petite and gentle, but also knowing that nothing is impossible with the Lord, the mission Relief Societies flourished. Then in 1960, for the first time, the British Mission was placed on the Honour Roll for subscriptions to the *Relief Society Magazine*, with over 100 per cent achievement. In 1961 the mission went to 143 per cent in its subscription drive.

Never have we seen such a devoted family, with parents and children not afraid to demonstrate their affection. They have shown by their example what love can do, and as a result many families are closer because they acquired the T.B.W. habit of holding hands with their wives and openly appreciating the support they give them.

One piece of advice President Woodbury once gave the Mission Board was that "any fool can do the work of ten men but it takes a wise man to get ten men to work". We have thought of this often, as we have watched the baptism figures rise, the missionary activities increase, the missions divide and stakes emerge. President and Sister Woodbury have certainly seen great changes here, where tradition usually stands firm. As their mission ends, they can be assured of the continuing love and gratitude of all the saints in the British Isles, for they came with a difficult task before them, and have accomplished it magnificently.

We wish them God speed on their journey home, and pray they will not forget us, for we certainly shall never forget the Woodburys.


Holy Scriptures
Presented to
Duke of Edinburgh

After three years of using the Duke of Edinburgh award programme in the original British Mission, His Royal Highness, the Duke of Edinburgh, invited President William Bates, formerly head of the MIAs of the British Mission and now president of the Manchester Stake, to St. James's Palace to join with a grand council of the award programme in receiving his commendations and appreciation for their work.

President Bates was the ideal choice to attend this great function, for he was the one that pursued the Duke of Edinburgh programme on behalf of the British Mission, which in 1959 and again in 1960 presented more awards to the youth of the MIA than all other churches in Britain combined.

After news of invitation, President T. Bowring Woodbury, president of the British Mission, wrote the First Presidency and asked if they would not like to present His Royal Highness, the Duke of Edinburgh, with a special gift in appreciation of his dedication and devotion to youth.

The First Presidency responded with a special Four-in-One combining all the scriptures including the Holy Bible, *the* Book of Mormon, *the* Doctrine and Covenants *and the* Pearl of Great Price, *together with much special material and pictures, all bound in beautiful leather volume with a gold inscription on the cover and a special dedicatory page in the fly-leaf.*

President Bates wrote to His Royal Highness to ask permission to present the volume from the First Presidency.

Upon receipt of the letter, the equerry of Prince Philip called President Bates and told him the Duke of Edinburgh would gladly accept the special volume and that His Royal Highness had been most impressed with the special folder of the building committee's Presentation of Church Buildings around the world, which President Bates had enclosed with the letter. President Bates was advised that the book would have to be presented in private, rather than when the group was assembled, because of protocol and stringent precendent against the receipt of any gift in public.

Now follows the story exactly as President Bates told it to President Woodbury upon his return from the palace:

As a result of my asking permission to give the book of *Holy Scriptures* to the Duke of Edinburgh, I got a telephone call from Wing-Commander Severn, one of the Duke's equerries at Buckingham Palace. He told me that protocol forbid that I hand the book over in public; but that if I would make arrangements for it to be received at Buckingham Palace, he would certainly see that the Duke got it. He also assured me that the Duke would read it.

So, you parcelled the thing up most beautifully in gold paper and a lovely box and off I went with the parcel under my arm in your car, which had been polished up, with the big letter " E " stuck on the front and the two elders driving as though I were a foreign diplomat or something.

We went through the Mall as the police cleared the way for us and we drove up to the front of St. James' Palace, which is the one where all the ambassadors are received. They are about the only people that ever get inside this palace and are usually received by the Queen.

We got out of the car in the courtyard and I think that that would be the first time in history that any American elders ever set foot inside the palace grounds. I had to have a special pass and papers and the invitation had to be shown to three different security people. Finally, I was received by a butler.

There was a huge staircase on the right, where a footman stood. He pointed upwards; so, I went halfway up to a big landing. There, a girl pointed to the top and up I climbed further. At the top of the stairs there was a long room. It was all beautifully furnished in red and gold with lovely pictures and oil paintings on the walls. I went to enter this room, and seated at a big desk was a lady who asked me my identity. I was ushered through the door and there was a beautiful long room all furnished with thick red carpet. All around the room were life-size oil paintings of different kings and monarchs of England. The first one I think was Henry VIII. I was quite interested to see what they actually looked like. There were rows of chairs painted gold and they all faced a beautiful marble table which had gilded claw-shaped legs. It was a beautifully ornamented table and there was a large gilt chair at the back of the table with rows of smaller chairs on either side.

Being alone and the first one there, I thought I'd plunk myself right in front of this chair. Some 10 or 15 minutes later groups of people began to come in and seat themselves on either side of me. Pretty soon all the chairs were occupied. The guests included the general council of the people who were representing the Duke of Edinburgh Award Programme and all the different organisations all over the world that are connected with the special youth programme. These people had only come into the scheme after we did. We were one of the first churches to operate this scheme, and that's why we had the honour of being invited to the general council.

A man came in, welcomed us and told us the protocol to observe: We should not speak to His Royal Higness until we were spoken to; when he came in, we all had to stand; and when we addressed him, we should address him as " Your Royal Higness " and after that as " Sir."

Pretty soon the signal came and we stood up and in walked the Duke. He smiled at us all and sat down right in the chair in front of me about ten feet away. He gave me a big smile and smiled around at a few more people. I was very pleased to note that he wore a tie exactly the same as I did and his suit was very similar, so I complimented myself on my taste of clothes. He wore a dark suit of very good taste. He was absolutely himself. He is very masculine, a natural person and really likeable.

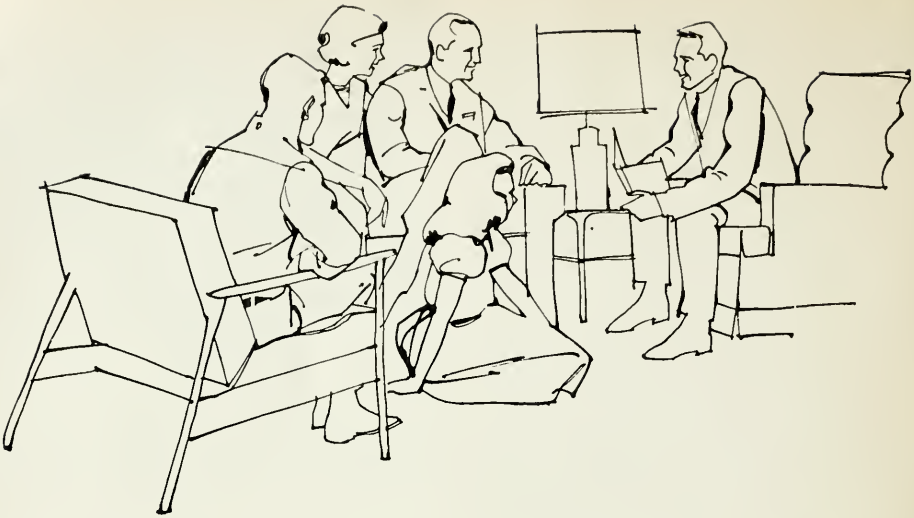
He was always ready with a quick-witted remark which brought forth smiles and chuckles from people as they were giving their reports. Then, he turned the meeting over for comments and suggestions. I waited for a couple of speakers to give theirs. Then, I had the opportunity of standing up and introducing myself. I said, "I am William Bates, a member of the Royal Society of Arts and the Youth Co-ordinator of the Duke of Edinburgh Awards for the Church of Jesus Christ of Latter-day Saints." I explained that we have many thousands of young people in our Church both in England, in New Zealand, and in many parts of the British Empire and in Canada and America. I expressed our interest in the scheme and its objectives, as well as how we have found it quite a wonderful idea for forming a part of our vast programme. I expressed a desire that the scheme should be extended to the younger people of 12. At the present time it is only for people from 14 to 18, and I explained that the people from 12 to 14 really enjoyed doing the camping, cooking, public service training, first aid and physical sports that the scheme demands. The younger boys do the same things with their older brothers who get the award. I asked if it could be extended. The Duke then got up to answer me and smiled and said that they had considered this very carefully when they were first forming the scheme, but he thanked me for this point and said it certainly was a good one and that he would consider it. After this, three other speakers got up and supported my plea for it to be extended. They were notable persons: One was from the Royal Air Force and another was from the Home Office and another represented all the youth movements here in the British Isles. Several times I noticed the Duke looking over the crowd and trying to identify who was there. Finally, I had the opportunity of again speaking, just before the end of the session. Again they thanked me for the remarks. We all stood up and the Duke left, but not before he had thanked us very much and asked us if we would care to lunch with him at the Royal Automobile Club.

I was taken to the special banqueting room, where the Duke stood chatting with the conductor of the scheme, Sir John Hunt. I went over to the buffet table and picked up my juice and then began to select food from a long table which was absolutely loaded with beautifully prepared food of vast description. There were waiters and people around trying to help me. They were there to deal with the guests as they came.

I stood in a part of the room at some respectful distance from the Duke and began to eat my food. Remembering the protocol, that one was not allowed to approach His Royal Highness, I just stood there and hoped that my opportunity would come. He was going to be there for 45 minutes. Well, of course, all the dignitaries and the friends of the Duke that had accompanied him at the meeting, many important people and various colleagues were chatting with him. I thought I would not have the opportunity to speak personally to him. I think the Lord must have known that I had the desire to bring our Church to his attention, and He certainly answered my prayer, because just ten minutes before the Duke was to go Sir John turned around and said, "Oh, Mr. Bates, I am so glad that you stood up and made your suggestion. It is so good of you to take on the scheme and make an example of what churches can do with the programme, and we would like to thank you for your suggestions." The Duke on seeing me speaking to Sir John turned around to me and said, "Oh, Church of Jesus Christ of Latter-day Saints." He was very friendly. He looked me in the eyes with a look of curiosity and friendship. I was able to see what a pleasant personality he really was. We then chatted for quite some time about various aspects of the youth programme of our

(*Continued on page 42*)

St. James's Palace, where President Bates attended the meeting.



LESLIE SOPER

of St. Agnes, Truro, Cornwall

WHEN Elder Smith, supervising elder in our district, said to me, "Brother Soper, will you write a testimony for the *Star* on the subject of Group Teaching in the homes of members?" I was delighted. How could I possibly have refused or hesitated, in view of the wonderful blessings the Lord has showered upon us since we started group teaching in our home?

After several years of more or less inactivity, I found myself on the verge of a complete nervous breakdown. I had reached the point where I was having alternate attacks of uncontrollable laughing and crying. Indeed, the doctor had just prescribed sleeping tablets, and I had moved into another room so as not to disturb my wife at night. Then came a knock at the door one evening when I was at my worst. With a great effort I managed to get my nerves under control long enough to answer the door. As soon as I opened it I realised that I was facing two Mormon elders, even though I didn't know there were any in the county, and we had not been visited by any for about three years. I just held out my hand and said, "Come on in, brethren," and over my shoulder I called to my wife: "Look who's here, Love; it's the elders."

My wife put down her book, sprang to her feet and said, excitedly. "Well, what do you know? If ever anybody was sent where they were needed it's you two."

All this was before the elders had even had time to introduce themselves, and they looked completely nonplussed, until we explained the reason for our great joy

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OUR Primary children really followed the counsel of President McKay, and were missionaries by inviting their entire school classes to the several branch Primary Christmas parties. The results were overwhelming, and not all branches have reported yet. Many fine families have been contacted by the missionaries because of these socials.

Basildon had a very successful party, with the sisters all giving a helping hand. Food was laid out nicely on the tables, fancy hats and Christmas crackers were donated, together with a whole box of apples by the husband of the branch Primary mother.

Father Christmas was the highlight of the party, and the children enjoyed games, songs and sketches as Primary children entertained their friends. 75 children attended.

At Southend, 150 children enjoyed a film show, it being impractical to have games because of the limited space available. At Medway Branch 100 children enjoyed the Christmas party, and in Reading the headmaster of one of the schools helped by furnishing names and addresses of all the parents of school children, so that their children could be invited.

Bournemouth had 350 children to its party. I would like

Every Member a Missionary

British Saints testify of Group Teaching Success

and excitement. Then, after introductions and a short chat, Elders Smith and Kolby administered to me and within ten minutes my nerves were steady. I slept well that night and have been improving ever since.

That was on Tuesday, November 7, 1961, and from that date we became more active in the Church. The following week we held our first group teaching meeting in our home. For three Sundays after this we attended Sunday School in Falmouth. The elders visited my daughter's home to teach her husband. He greeted them with a very definite statement that he did not believe there was a God, yet within less than two weeks he, together with his wife, was baptised, thanks to the faith, patience and perseverance of the elders, added to our own most fervent prayers. My son-in-law has since been ordained to the Priesthood and is now a faithful servant of the God he once rejected.

We now have an established Sunday School in St. Agnes which I know is going to grow and prosper. I know this because I am praying and working for it, and I know that my Father in heaven will answer this prayer as He has all my previous prayers.

Had we not had Group Teaching in our home, our daughter and son-in-law would *never* have been baptised and there would never have been a St. Agnes branch. Countless blessings are ours since we again became active in the Church and opened our home for Group Teaching and Sunday School.

I know now, more surely than ever before in 25 years of membership, that Jesus is indeed the Christ, the Son of the living God, that Joseph Smith was a true prophet of God, that David O. McKay is also and just as surely a prophet of God, and that he was inspired through the gift and guidance of the Holy Spirit of prophecy to introduce the Group Teaching plan in these last days of hastening.

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to quote from a latter to me from Sister Jean Wells, Bournemouth Primary mother:

". . . Elder Miller had it well advertised, and we hoped for 100-150, with some doubt. However, when Elder Olson, 'Father Christmas' and myself made our entrance just before the party had begun, we could hear singing but never did expect to see such a sardine-packed hall! It was astounding, and there were so many that they couldn't sit down, let alone play games. They all saw Santa and had biscuits and squash . . ."

There will be another 25 branches yet to report. I know that many contacts have been made because of our Christmas parties, and will not even guess how many families will be impressed with what they've heard and seen. The way has been prepared for our missionaries to Group Teach.

JUDITH LOWIS

Mission Primary President

THE Primary Christmas party of the Reading branch was a tremendous success—as anyone who was there will agree. The party was well organised and well attended. Eager-eyed, happy children joined in the games and carol singing, and everyone seemed to enjoy the occasion very much. Over all, the air of expectancy and anticipation of what was to come was felt by everyone, as the children eagerly awaited the arrival of that genial honoured guest, Santa himself.

The group was so large that only half of the children could be served refreshments at one time. The elders, who supervised the games, kept one group busy while the other was being served.

Finally, the honoured guest was announced, and a roar of approval greeted his arrival. Santa gave each child a treat—a bag of sweets and an orange. A total of sixty-nine children, each in turn, sat on Santa's knee and told him their hearts' desire and received the treat from him.

Sister Moira Peacock, Primary president of the Reading branch, was in charge of the festivities. Sister Afton Erickson, District Primary president, explained to the visiting guests all about Primary, and invited everyone to attend the weekly meetings in Reading.

The children of the Reading Primary are to be commended for their missionary efforts, which are largely responsible for the success of the party. Christine Dockrill brought eight of her school-mates to the party with her. She is to be commended for her fine missionary work. Claudine Erickson, another of our little missionaries, had a most interesting experience.

Claudine is eight years old. She is here from Murray, Utah, U.S.A., with her family, where her father is supervising the building of the new chapel in Reading. Claudine took the clever little "Santa" poster to school, and asked her teacher if she could make an announcement to her class and invite them all to a Christmas party. Her teacher first took the poster to the headmaster. He, in turn, called Claudine into his office and told her he would keep the

JOYCE FOLLEY

of Plymouth, Devon

I WONDER if you would be interested to read of how my husband, my father and myself became members of the Church of Jesus Christ of Latter-day Saints.

My husband had always been of a somewhat religious nature, and although he did not attend church regularly, he took sacrament once a month at the church on our estate, but he never felt satisfied. He sought new employment constantly and was generally unsettled.

My father, although a good man, had no interest in church at all, but would often discuss religion. He smoked heavily, which worried my husband and myself, because he had such a bad cough; but he declared he had nothing else in life to live for, having lost my mother. He just continued to smoke one cigarette after another, never heeding our pleas.

I had always attended church and was a Sunday School teacher until I was married, when my church-going became less and less frequent. Neither my husband nor myself were satisfied with our church meetings and always felt that there was something lacking.

One day in October, 1961, my father, who is a milk and grocery salesman, came home and told me he had seen two lovely girls with very bright and happy faces on the estate where he delivered. I simply said, "Oh, yes," and simply left it at that. Two days later he said he had seen them again and he added, "Do you know, they seem to glow. I wish I knew who they were."

The next day my husband came home from work and said he had been approached by one of his workmates, who had asked him to come to his home to a meeting to hear two young lady missionaries speak. My husband refused, but after being approached several times he decided to satisfy his friend and said he would go. He asked me to accompany him but I refused.

My husband went to the meeting, and on his return home, which was quite late, he found me in bed. I didn't particularly want to listen at that time of night, but he seemed so happy. He said he had thoroughly enjoyed the evening, and the young ladies had impressed him enormously. Then he asked me if I would go to church on Sunday, where upon I tingled from head to foot and became speechless. I just couldn't say "Yes" or "No," because I guess I didn't want to be drawn in. My husband went on talking happily and said he had been asked to kneel and give the closing prayer in front of a room full of people. At this point I found my voice and said, "Good heavens, what on earth did you say?" He replied that Sister Wilde, who had asked him to pray, said she would help him.

The next day my husband repeatedly asked me to go to go to church, but I wouldn't commit myself. Anyway, on the Sunday my husband, three children and myself found ourselves in a large van being conveyed to church. I was introduced to the missionaries, and I had to agree that they had something that most people hadn't, and they indeed seemed to glow.

poster for a day or two, and in the meantime he wanted to talk to Claudine's mother.

In the resulting telephone conversation between the headmaster, Mr. Chandler, and Mrs. Erickson, he said he thought it was "jolly good" that we should invite the whole class, but he thought the children should have some information to take home to their parents, so they would be sure of what was going on. He was afraid some of the children might run off to the party without their parents knowing where they were.

When Mrs. Erickson told him she didn't know any of the children's or their parents' names, the headmaster volunteered to send a list of their names home with Claudine, which he did.

Claudine and her mother prepared forty-one invitations, which were taken home by the children. In almost every case the parents replied and thanked Claudine for the invitation. Claudine had twenty-eight of her class mates and one of her neighbours at the party with her.

AFTON ERICKSON
of Reading, Berkshire

Elders Schaerrer, Carman, Smith and Tingey did a wonderful job of helping out with transportation for some of the children, supervising the games and looking after the children at the party, and cleaning up after festivities were over. Elder Tingey made a delightful Santa Claus! Two travelling elders, Elders Burke and Jennings, were also in attendance, and we of the Reading branch want to express our appreciation to them for all their help.

Quite a number of parents of the non-member children called for their children after the party. They all expressed sincere thanks and showed an interest in a Church that would be so thoughtful and so gracious to so many children who were not of its membership.

We feel sure that this party has opened up new fields of missionary work here.

It was testimony Sunday, and I just didn't enjoy it, for it was much different than anything I had been used to, but my husband loved it and there was no doubt that he was much happier. After the service the missionaries approached me and asked if I had enjoyed the service. Not wishing to hurt their feelings I uttered a shaky "Yes," whereupon they said they would certainly like to share a message with me and asked when they could visit. This was the beginning of the most enjoyable and wonderful part of my life.

After hearing the first lesson about Joseph Smith I wasn't too sure, but my husband was, and he talked about it constantly. He was much happier than I had known him for years.

The second visit got me more and more interested, until I found myself longing for the next lesson, and through prayer and much serious thought I knew without a shadow of a doubt that all those very dear missionaries had told us was the truth.

Between lessons our family and friends saw a marked difference in my husband, as he was no longer quiet and preoccupied, but talked happily about the Church and the gospel. He did not have everything his own way, for he was ridiculed at work and on one occasion came home very glum, the same as he was before our beloved missionaries came. This distressed me very much because I was so happy to have seen the obvious change in him before. I told him to go away and pray, which he did, and he said afterwards that he experienced a wonderful warmth in his breast and he knew there was no need to fear the ridiculing, and any doubts which his workmates had tried to put in his mind vanished. He was once more bright and happy and became firmer in his convictions than ever. He has never looked back since.

On the third visit, after the lesson we were asked to be baptised. My husband firmly answered, "Yes," but I hesitated, although not for long, because I felt such a warmth and feeling of well-being that I too said, "Yes," and I thank God I did. The missionaries were overjoyed and their sweet young faces had an added radiance. After watching their faces throughout the whole of the lessons, no one could have doubted their sincerity and we felt that the Lord was with them.

My husband and I were baptised the following day, November 25th, and I only wish we could be baptised all over again and experience the wonderful feeling of cleanliness and holiness.

My father became so impressed with us and the fervent way we spoke of the Gospel that he too wanted what we had. The missionaries taught him also and we had one fear: Would he give up his smoking, tea and coffee? We need not have worried, for he gave up all these things overnight and was baptised shortly after us, much to the joy of the missionaries and ourselves.

We dearly love the missionaries, Sister Wilde and Sister Dursteler, and we thank God every day for giving us the privilege of being taught the gospel by them. We love the *Book of Mormon, Doctrine and Covenants* and the *Pearl of Great Price*. We look forward to gaining a fuller knowledge of the gospel. We know beyond all doubt that this is the true gospel and that Joseph Smith was a true prophet of the Lord. We are now all Latter-day Saints—how wonderful!

Revelation

The Challenging Message of

BY PRESIDENT HUGH B. BROWN

a General Conference address delivered in October, 1961

MY brothers and sisters, and in that salutation I should like to include all who are listening regardless of their church affiliation because we are convinced that we are brothers and sisters. We believe in the universal brotherhood of man under the Fatherhood of God.

As this is the first conference since my change of status in the Church, I should like to take this opportunity to express publicly to President McKay and his associates my sincere appreciation for the confidence which prompted them to submit my name for your approval, and I wish to thank you members of the Church for your confidence in their judgment. I pledge only that I shall do my level best to make that judgment good and to that end humbly invoke divine guidance and your indulgence. I shall need your prayers of faith.

But we are speaking this morning not alone to Church members. We are advised that perhaps more than fifty per cent of those attending in person or through the use of modern media are friends of the Church who are visiting us. We appreciate your interest—we extend to you a hearty welcome. Your attendance seems to indicate that you have heard something about the Mormons and perhaps would like to know more. We should like to respond briefly to your implied inquiry about the Church. We shall avoid dogmatism, for that ordinarily brings antagonism. We simply invite you, our friends, this morning to, as Isaiah said, "Come and let us reason together."

We respect all men in their religious beliefs, but the divergent beliefs and multiplicity of creeds have, through the centuries, been the cause of much confusion and concern. The condition of the world religiously is stated in the *Catholic Encyclopædia,* from which I quote the following:

"A Babel of religious organisations all proclaim themselves to be the Church of Christ. Their doctrines are contradictory and precisely in so far as one of them regards the doctrine which it teaches as vital, it declares those of rival bodies to be misleading and pernicious."

Now, while we do not agree that the beliefs of others are necessarily pernicious, we do think it regrettable that the original Church of Jesus Christ, as outlined in the New Testament, has been broken up into so many creeds. We believe the Lord's house should be a house of order, not divided against itself.

The question is often asked, what are some of the distinguishing characteristics of the Church of Jesus Christ of Latter-day Saints? What, if anything, has this Church to offer which is new? Would it be worth while to take a closer look at Mormonism?

Though there are many fundamental differences between this Church and others, we must today be content to mention—and that only briefly—just one of them. We refer to our faith in continued revelation from God to men. It seems somewhat paradoxical that this fundamental doctrine of the Church should make it unique or distinguish it from others, inasmuch as in all dispensations of the gospel current revelation has been the sustaining power, the vivifying spirit of the divine Church.

In a concrete statement of beliefs known as the Articles of Faith, we declare our faith in all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things.

History proves that when the spirit or gift of revelation is withdrawn from the Church there is nothing but a dead form left, and men are prone to worship God with their

lips and honour Him with their mouth, but because there is no communication and therefore no understanding, their hearts are far from Him.

The things of God can only be understood by the Spirit of God and the Spirit of God is a revealing spirit. The Master promised before He left the earth to send another Comforter which would lead men into all truth. Divine revelation has always been a characteristic of the living Church—it is absolutely essential to its continued existence in an organised state on the earth.

You remember the Prophet Amos said, "Surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets" (Amos 3 : 7).

And in the Proverbs we read, "Where there is no vision, the people perish. . . ." (Prov. 29 : 18).

We have ample scriptural authority for our declaration that a man must be called of God by prophecy and by the laying on of hands by men of authority to preach the gospel and administer its ordinances. The Apostle Paul said, "And no man taketh this honour unto himself, but he that is called of God, as was Aaron" (Hebrews 5 : 4). And Aaron was called by direct revelation through Moses. When revelation ceases, people dwindle in unbelief, and not only the people but also the Church apostatises in the absence of inspired leadership.

That is exactly what happened in the primitive Church and that situation was a harbinger of a universal apostasy, of which the Church of England speaks in its "Homily Against Peril of Idolatry," as follows: "So that laity and clergy, learned and unlearned, all ages, sects and degrees of men, women and children of whole Christendom—a horrible and most dreadful thing to think—have been at once drowned in abominable idolatry; of all other vices most detested of God and most damnable to man; and that by the space of eight hundred years and more."

Without continued revelation there can be no authorised ministry on the earth and without authorised officers there can be no Church of Christ. If some say there is no revelation and will not be further revelation from God, we ask, "Why not? Has God lost the power to reveal his mind and will to men?" Of course, so to state is tantamount to blasphemy. Do we not need revelation or word from God? I ask you to consider the condition of the world and note the dire need of the world for some divine guidance and direction.

Well, then, if God could reveal, and we need revelation, is the fault with man? Have we lost the gift of the faith or the understanding that will enable us to receive revelation? Certainly it would be more modest of us to admit the fault in ourselves than to blame God for not speaking, if He does not speak. Or perhaps there may be some jamming of the messages by the enemy, as a result of which some have been led to believe that there is no power that can transmit. We ask, in radio or television language, "Has the broadcasting station gone out of business or broken down, or are there no receiving sets?"

So long as men believe there can be no revelation, they will make no attempt to tune in. They will lose their faith and will no longer look up and listen. Some even deny there is need for revelation, but the daily press challenges that statement. In this imperiled, divided, and chaotic world the need for God's help was never more apparent and urgent.

An English divine recently said, "Oh, that some man would arise who could authoritatively say to the world, 'Thus saith the Lord!'"

Is it possible, our friends, that religion is in the one department of human interest, investigation, and research where progress is impossible? Would any professor say to his class in chemistry, astronomy, physics, or geology, that no further dicovery or revelation of scientific truth is possible? Is religion the only human interest which is static and quiescent? Did Christ leave His Church leaderless and intend it to continue so to be?

For ourselves, because of our faith in the universal and unchangeable love and justice of God, we cannot believe that His Church in one dispensation would be blessed and led by what in television parlance might be termed "live" revelation and in another dispensation leave a distraught and imperiled world with only the recorded messages of ancient prophets, some of which messages were for specific purposes and under special circumstances. We believe that revelation both "live" and recorded is now and will continue to be available to men. Whenever the Lord has recognised His Church, He has given through His prophets messages of warning, instruction, and hope.

When we say that we believe all that God has revealed, we declare our faith in the scriptures. We believe the Bible to be a repository of divine truth and that it is authoritative, though not beyond the need for interpretation and proper translation and, therefore, we say, when we declare our faith in the Bible, "as far as it is translated correctly." When we declare that we believe that God does now reveal, that He still speaks through His prophets, and that His word is scripture whenever and wherever given, when we make this statement we are simply teaching the gospel of Jesus Christ and declaring as true the Judeo-Christian religion.

We sometimes meet with scepticism when we say that He still reveals, but let us paraphrase the word of Paul for a moment. Why should it be thought a thing incredible that God will do what He has promised to do? If time would permit we could take you through the scriptures from Genesis to Revelation and show the promises of God with respect to the latter days. Why should it be thought incredible not only that He would keep His promise but that He would also continue to do what He has done through all the dispensations of the gospel from the beginning?

The Church of Jesus Christ was established and is now directed by revelation, and that fact is largely responsible for the appeal which this new Church makes, and when I say "new," I wish to emphasise that to us it is not new but a restoration of that which was. The true Church of Christ is not a blind alley, it is an open thoroughfare, where men may confidently pursue truth in the light of revelation. That the Church is progressive and responsive to revealed truth is evidenced by our further declaration that we believe that God will yet reveal many great and important things.

This Church, our friends, is not committed to any formal or inflexible creed, but its members are taught to believe in and live by the revelations of the past and present and thus prepare themselves for the revelations yet to come. Our concepts and even our faith must be held subject to new light. The present and urgent need for continued revelation in this age of communism, atheism, godlessness, the spirit of the anti-Christ becomes more apparent when we realise that revelation gives us our most conclusive proof that there is a divine Being and how the world needs to know Him.

In an age when hundreds of millions of people are being systematically indoctrinated with the abominable doctrines of communism which are that there is no God, religion is an opiate, Christ is a myth; surely in the midst of such determined, persistent and relentless attacks from the enemy, we may expect from God our Father some direction and for that direction we constantly pray.

But our message is this, our friends: God has spoken from the heavens; communication between heaven and earth is still possible; the lines are open! That is the challenging message of Mormonism, it is an ensign to the nations, a message of hope to an imperiled world. If we are to exercise saving faith and accompany it with works and, of course, faith without works is dead, we must know something of Him, of His existence, His personality, His laws, His purposes with respect to man, and realise that we are, in fact, His children, related to Him. He said, "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou has sent" (John 17 : 3).

We do not say that God is immaterial and incomprehensible and without a body. Rather we say He is approachable as our Father. Now, revelation may come through dreams or visions, the visitation of angels, or, on occasion such as with Moses, by face to face communication with the Lord. You remember the Lord spoke to Adam, not only while he was in the Garden of Eden, but after he was cast out. He spoke to other patriarchs and prophets through the ages. He spoke to Enoch, who was called "The Seventh from Adam," and it is said that he was translated because he was especially favoured with the presence of the Lord. The record reads, "And Enoch walked with God: and he was not; for God took him" (Genesis 5 : 24).

The Lord by revelation warned Noah of the coming flood. He talked with Abraham and told him to leave his country and go into a new land and gave him some promises with respect to his posterity.

By revelation He commissioned Moses to go into Egypt, and under God's personal direction he released the Children of Israel from the bondage of the Egyptians.

So we may trace the line of revelators, men who have stood, each in his time, as the medium through whom God spoke to His people, from Moses to Joshua, through the Judges, on to David and Solomon and down to Zechariah and Malachi. Christ, Himself, came to this world to reveal God to men and He himself was led and directed by revelation from His Father while He dwelt on this earth.

The Lord, as you know, revealed to Zacharias, the father of John the Baptist, what was to happen, and you remember what happened to Zacharias because of his lack of belief. The Lord revealed to Mary that she was blessed among women, that she should bring forth a son and call His name Jesus (Luke 1 : 28, 31). Christ Himself said: "For I have not spoken of Myself; but the Father which sent Me, He gave me a commandment, what I should say, and what I should speak. And I know that His command-

ment is life everlasting : whatsoever I speak therefore, even as the Father said unto Me, so I speak " (John 12 : 49-50).

The apostles in the Meridian of Time were in touch with the heavens by revelation. Note what Paul says :

" But God hath revealed them (divine truths) unto us by His Spirit: for the Spirit searcheth all the things, yea, the deep things of God.

" For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God " (1 Corinthians 2 :10-11).

You remember John on the Isle of Patmos wrote the Book of Revelation, and, incidentally, this is Greek " revelation." This is what he wrote in the first chapter of his book—it was not written of his own wisdom :

" The Revelation of Jesus Christ, which God gave unto him (speaking of himself), to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John " (Revelation 1 : 1).

The scriptures, then, are not only replete with evidence, but conclusive in proving that God does and always has, whenever there has been a dispensation of the gospel upon the earth, been in touch with His people.

Remember Paul said this, and he is speaking now of our time :

" That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him " (Ephesians 1 : 10).

From the scriptures cited and many others, it seems evident that revelation from God to man has been a vital characteristic and standard procedure in all dispensations of the gospel. All the prophets and leaders of ancient times were led, directed, chosen, inspired by God Himself through revelation.

Eusebius records what happened after the apostles had been slain and where no authoritative answers could be given. He writes, " When the sacred choir of apostles became extinct and the generation of those that had been privileged to hear their inspired wisdom had passed away, then also the combinations of impious error arose by the fraud and delusions of false teachers. These, as there were none of the apostles left, henceforth attempted without shame to preach their doctrine against the Gospel of truth."

And Mosheim reminds us that both Jews and heathen were accustomed to a vast variety of pompous and magnificent ceremonies in their religious service. All the records of the second century mention the multipication of rites and ceremonies in the Christian church. " But," you ask, " were these the times that have been?" Some of you may say, " We can believe in revelation in Adam's day and in the days of Moses, in the days of Christ, in the days of the apostles, but not now."

Is there any indication that we might, with reason, expect some word from God? Hear John's testimony as he spoke of things that were to come in the latter days. He said :

" And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

" Saying with a loud voice, Fear God, and give glory to Him : for the hour of His judgment is come. . . ." (Revelation 14 : 6-7).

That, my dear friends, is a prophetic promise of revelation in our time. The Church today is founded on the rock of revelation as securely as it was in the days of Peter when Christ said to him, after Peter had spoken of his knowledge of Him,

" . . . upon this rock I will build My church; and the gates of hell shall not prevail against it " (Matthew 16 : 18).

We think we are justified in anticipating future revelation, and we believe that it will be surpassing in importance and glorious fullness anything that has yet been revealed. We believe that He will continue to reveal Himself as long as man continues his probation here on earth.

Now, you friends of ours probably ask, " What particular revelation is the one on which you found your Church?" Time will not permit, of course, a complete answer to that, but humbly, and from the very centre of my heart, I say to you, our friends, and to you members of the Church, God has restored the gospel of Jesus Christ, and there was a great revelation, one of the greatest of all time, when the Father and the Son, anticipating our very day and the events of these times, appeared to a man. They were personal Beings; they were separate and distinct; they were in form like man, thus proving the first scripture in Genesis, " So God created man in His own image. . . ." They spoke to Him. Other revelations followed. The whole message of Mormonism centres around the life and mission of Jesus the Christ, and we proclaim to the world in contradiction to the hellish doctrine of communism, God does live. He still speaks to men. There are prophets on the earth.

If that statement is true, it is the greatest message that has come to this earth since Christ ascended into heaven because it is a message of His coming, and if it is true, all of you should know it. That it is true we humbly testify.

We ask you to listen, to read, to pray—ask God for guidance—and we promise you, paraphrasing the Prophet Moroni, that if you will ask of God in faith in the name of Jesus Christ, whether what we declare is true, He will reveal the truth of it unto you by the power of the Holy Ghost.

We believe this is the message for which the world has been waiting. We declare it is the very truth of God, and for my own self I bear witness to that effect and say to you in humility, but without equivocation, by the same power and authority with which Peter spoke, I say, with him, " Thou art the Christ, the Son of the living God " (Matthew 16 : 16). I know this to be true and plead with men everywhere to hearken, for it is a message from the heavens, to which I testify in the name of Jesus Christ. Amen.

HOLY SCRIPTURES *(continued from page 32)*

Church and what it was trying to achieve. I had the opportunity to explain to him that we were building £10,000,000 worth of churches with cultural halls which would accommodate the youth and for the opportunity for families to worship together, but at the same time allowed them to be occupied in their own particular age-group interests through the MIA and the various auxiliaries that we have. He was tremendously interested. He then discussed the proposition that I had made about the young people and explained that he thought the group from 14 to 18 was the one which had been neglected and therefore were missing out.

I then explained that the president of our Church and others were taking notice of his interest in youth, and that in appreciation of this they had sent him a book which had been specially inscribed by the president and the counsellors of the First Presidency of our Church in America. He then said, "Well, where is the book?" I told him that it was downstairs and he said, "I must see it." And so I told him that I would deliver it to the Palace. He said, "Oh, good." We had been interrupted several times by groups of celebrities who had been standing by and from whom the Duke had come to speak to me. They had not gone away and they were still in a little group. It was most difficult to maintain a conversation on account of these interruptions which took his attention by various persons, but we were fortunate indeed to be able to speak to him for such a long time. I noticed that we were in conversation all together about ten minutes out of the 45 minutes. It was an answer to my prayers.

The Duke was friendly towards our Church. He knew who we were. He had seen something for which we stood and he appreciated what we were doing. Sir John also was made aware of this, which was the desire of my heart.

I asked Elder Ivan Lines (Elder Ivan Lines was born in England) if he would be kind enough to run me to Buckingham Palace. Of course he had no idea what we were going to do, but we went down to Buckingham Palace. We stopped outside the gate, and I told the guard I had a parcel for the Duke of Edinburgh. He said, "Bring your car in the Palace. Drive around and park it." When I went back and told Elder Lines he said, "Boy, just think! Me driving in the Palace. When I get home, I'll tell my folks about this!" So we drove the car through the Palace gates and parked it. He said, "This is history—delivering the *Holy Scriptures* to the Duke and the Queen." "Yes," I said, "you're making history."

I got out and took the *Holy Scriptures* into the Palace and asked the royal manservant to deliver it personally to the Duke of Edinburgh. I then looked around the reception room of the Palace. What a magnificent place it was! When we came out the policeman stopped all the traffic for us while we drove out of the Palace.

How delighted we felt to have such an honour. How grateful I was to have been able to deliver the *Holy Scriptures* in their fullness to the Royal Family at Buckingham Palace.

by
Stanford W. Bird
Church Real Estate Representative and First Counsellor, British Mission

THE prophecies of the Lord, to construct houses of worship in His name are as real and commanding today as they were on May 6, 1833, at Kirtland, Ohio, when revelation was given through the Prophet Joseph Smith that certain individuals were to be called, to build as instructed:

"And on the first and second lots on the north shall my servants, Reynolds Cahoon and Jared Carter, receive their inheritances—that they may do the work which I have appointed unto them, to be a committee to build mine houses, according to the commandment which I, the Lord God, have given unto you." (Doctrine and Covenants, section 94:14-15). *"They shall build and another shall not inherit it; they shall plant vineyards and they shall eat the fruit thereof."* (Ibid., section 101:101). *"For the purpose of building up my Church and kingdom on the earth, and to prepare my people for the time when I shall dwell with them, which is nigh at hand."* (Ibid., 104:59).

Through the prophet, David O. McKay, the Lord has again spoken, giving His command that a committee be established to build the houses of worship all over the face of the free world, where the Saints may assemble in His name, and where wards and stakes and Temples may be established in order to "prepare my people for the time when I shall dwell with them, which is nigh at hand." Under the supervision of this truly inspired committee, one of the greatest building programmes that was ever on this earth is in progress of building our Father's Church and kingdom, on the many continents and isles of the seas, including these beautiful British Isles of England, Wales, Ireland and Scotland.

Oh, what a command; what a promise! Zion will be established here. The word shall flow from the tops of the mountains and His gospel shall be preached to every kindred, tongue and people, and now His kingdom is to spread to all peoples who will accept His work, keep His commandments and do His will.

For the past year you have been hearing about the plans and preparations of the Building Committee here in Great Britain. Ever since President Mendenhall and Brother Dunn were here and presented the programme to our mission presidents just 18 months ago, there have been tremendous organisational plans; and under the very cap-

"Be Ye a Doer..."

able leadership of President George R. Biesinger there have been complete building committees set up in London, Frankfurt and Amsterdam to fulfill this command all over the European area. Without knowing the magnitude of these organisations and the strides they have already made, you just can't believe the accomplishments of this past year.

Brother Neil Bradley was called to supervise the construction here in Great Britain, and under his supervision actual construction has commenced on 22 buildings, ground-breaking ceremonies have been held at 23 sites, and there have been over 60 choice building sites purchased, with building approvals granted. Business offices have been established to handle the great financing problems, all the labour programme, paid and donated, and to see that full credit is given to each ward, branch, district and stake for their participation.

The Church has already established their 1962 budget, and they have allowed for the request of the Building Committee that in the British Isles we plan on at least 60 new chapels to commence this year in addition to those already under way. This could mean that by the end of this year we could have 100 chapels under construction or completed. The miracle that most people thought was impossible just a little over a year ago is actually taking place. Most government and municipal agencies are inspired and pleased with the great plan, and are co-operating whole-heartedly to help us secure beautiful building sites and assist in getting building permits. Labour agencies and contractors have offered nothing but praise over our donated labour building results.

Now, the thing that does concern those of us who work with this programme is the lukewarm acceptance and response that we are receiving. The Lord is fulfilling His promise, even to touching the hearts of borough councils, city architects, district valuers, planning committees, architects, Government agencies, etc., but the plans are being slowed down because we do not have sufficient local labour missionaries to support the programme. Of the buildings now under construction or ready to start, we have only 64 labour missionaries and we should have 88, or four to each building. The Church has already sent 22 supervisors and their families to our area, and they have as many more as we can ask for, people who are willing to give up their businesses or employment, dispose of their homes if necessary, separate their families, or whatever they may have to do, to be able to come here and assist, just because they have been called. I wish you could talk with some of them, or with some of our young labour missionaries who are already serving, and hear their powerful testimonies. They are growing, they are blessed, they have testimonies. They are showing their faith by their work, and, indeed, rich are their blessings as shall be their reward.

If we are to start another 60 buildings this year we should have 240 labour missionaries. Does this seem too much to ask? Can't we have even one out of one hundred members who would thrill with the chance to work for the Lord, being called and set apart by those of authority? Are we forgetting the promise of our Father and letting the arguments of such things as apprenticeships, seniority in work, "planning for my future," etc., take precedent? I don't think so. I just don't think we have come to the realisation that the entire future growth of the Church here in the British Isles is in our hands now. We are the servants being called, just as were Reynolds Cahoon and Jared Carter in Kirtland, Ohio.

"Wherefore, lay apart all filthiness and superfluity of naughtiness and receive with meekness the engrafted word, which is able to save your souls. Be ye doers of the word and not hearers only, deceiving your own selves.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

"For he beholdeth himself, and goeth his way, and straightway forgetting what manner of man he was.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:21-25).

No mission or stake or district should start more buildings than they can support with labour missionaries. No district should expect to receive missionaries from other areas, except they supply a like number. Now be ye doers. Let's enjoy the blessings that are so generously offered us. Let us be "builders of people" as well as builders of churches.

"They shall plant vineyards and they shall eat the fruit thereof."

by Chaplain (1st Lt.)
James R. Palmer, U.S.A.F.
Servicemen's Co-ordinator,
West European Mission

Servicemen and the Church

FOR the past twenty years the world has been in a state of conflict and bloodshed. People of nations which offer freedom have been called on to protect that freedom and their way of life. Armies, navies and air forces, together with all of the terrible instruments of destruction have been created and now form a part of our every-day life. We still see people who were maimed or crippled during these conflicts. Countless lives were lost, and millions received word of friends and relatives being killed. Some have thought that this war or that war would be the last of all wars, and yet nations rise against one another again and again.

Today, Russia and the rest of the communist world would like to take away our freedom and put us under bondage. We are living in the last perilous times when war will be a continuing thing until our Saviour comes to reign personally upon the earth.

Perhaps you will be called to serve, or it may be your son or daughter. It may be members of the Church in your ward or branch. As these young people enter the service, they are placed under more temptation than ever before in their lives. Smoking, drinking and low morals are as common as eating in the armed services.

President Moyle, at our servicemen's conference in Berchtesgaden, Germany in November of 1961, stated that if it were in his power, he would send us all home. However, we must stay, and there are important factors which enter the lives of these young servicemen to aid in pulling them down. We should all be aware of them, because each of us can help these young people to keep the commandments and remain true and faithful sons and daughters of our Father in heaven.

They are probably in a different city or country, knowing few, if any people. They are lonely. They are "absent without love." As a mother said a short time ago, "I wish someone would have been there to help my son. He was a good boy, but there wasn't anyone from the Church to take hold and help him out. He was young and easily led. He tried, but with continuing temptations he finally fell, and he is still inactive." Tears filled her eyes as she spoke.

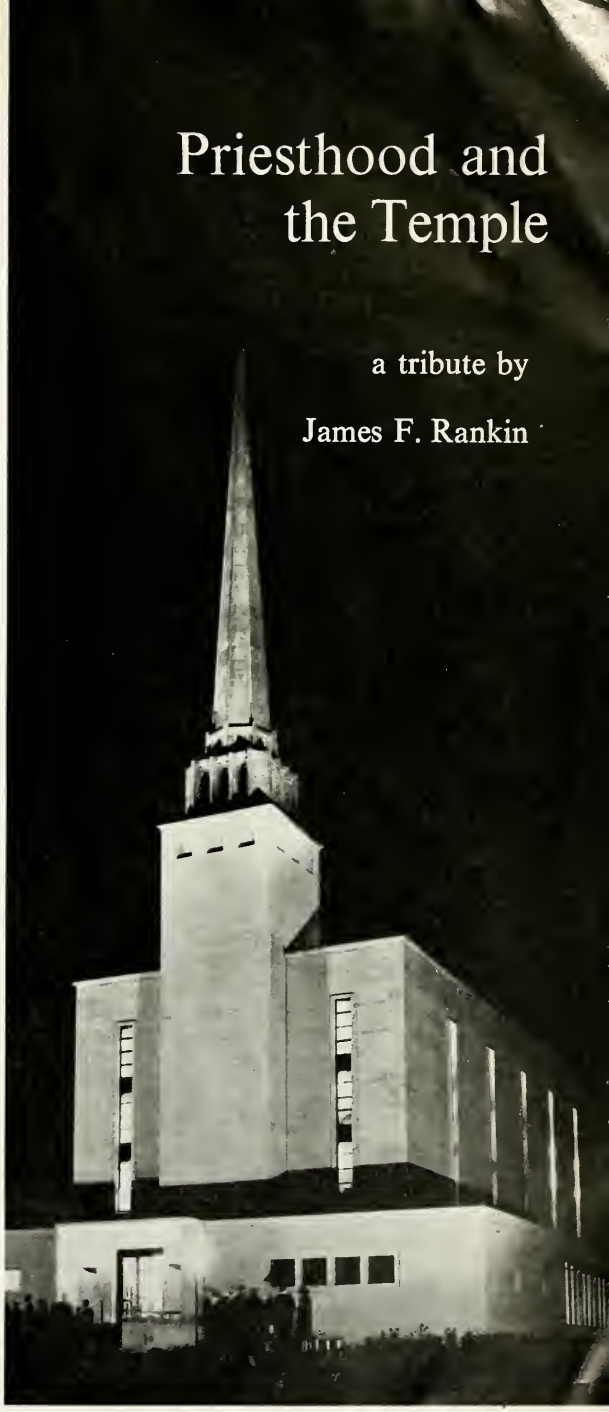
Our Church leaders are very interested in providing a full programme for our servicemen. A small servicemen's copy of the *Book of Mormon* and *Principles of the Gospel,* along with several small pamphlets, are distributed free of charge to all L.D.S. servicemen. Stake and mission presidents have been assigned the care and responsibility of caring for all servicemen stationed at bases within their area. Bishops and branch presidents should keep in close contact with these servicemen and ensure that they are receiving the Church Section of the *Deseret News* and the *Improvement Era* and the *Millennial Star,* unless they are career servicemen. They should ensure that any men stationed at bases within their ward or branch are contacted often and encouraged to attend Church and be active.

Each of us, as individual members of the Church can help tremendously by being friendly and occasionally inviting these young people to spend a few hours with us in our homes. Remember that you may be the one that will help some young man or woman enter the presence of our Father in heaven. Keep in mind that: *"If we do not magnify our callings, God will hold us responsible for those we might have saved had we done our duty."*

Priesthood and the Temple

a tribute by

James F. Rankin



THESE were the two guiding principles that made Brother Fred Brown a living testimony to all who were fortunate enough to know him.

For the last 25 years of his life Brother Brown suffered from badly ulcerated legs, and some 15 years ago one doctor told him that they would both have to come off. Brother Brown's faith and determination made this unnecessary at that time, but seven years ago, after his last and biggest operation, the circulation stopped in his left leg. The stoppage could not be found and thus his leg was amputated.

His main thought during all his illness, which had been many and varied, was that the elders of the Church be close at hand to administer to him. Always this was his wish before being taken to the operating theatre, for he had supreme faith that our Father in heaven would strengthen him in his trial. The determination he had to work in the Church was evident from his endeavour to attend all Stake and Ward Priesthood meetings, despite his handicap of only having one leg. His main concern each Sunday was that he should be on time for the Priesthood meeting to attend his duties as Assistant Group Leader.

Brother Brown was born 17 April, 1903, baptised 30 March, 1935, ordained as elder 13 May, 1951, and sealed and endowed in the Temple 14 February, 1959. Since this latter date his one desire was to travel to the Temple as often as possible. This he did, sometimes starting out from Nottingham in the very early hours of the morning in order to be there on time for the first session. On December 2nd he was thrilled to spend the day working in the Temple along with his devoted wife and those he loved and who loved him, from the Leicester Stake. The following day he attended Sunday School and Fast and Testimony meeting, at which he stood and bore his testimony to the truthfulness of the gospel. Immediately after the close of the meeting he put on his coat and then collapsed. He died in the Nottingham Ward chapel, where he had given so much valiant service, within half an hour.

Time after time during his life he had been pronounced almost dead by the doctors, and that there would be no hope of recovery. However, with his great faith, the faith, love and support of Sister Brown, and the administration of the elders, he always recovered. So many times had this happened that it was a great shock to find that this time the Lord in His wisdom thought that it should not be so.

The spirit and testimony of Brother Fred Brown live on, and his message will always be a powerful one for each one of us.

This month we honour . . .

Ralph Pulman

of Merthyr Tydfil, South Wales

by Pamela Johnson

RALPH PULMAN was born in Merthyr Tydfil, the fourth generation of a Latter-day Saint family. His great-grandfather joined the Church in 1862 and was later employed by Brigham Young.

Brother Pulman left school when he was fifteen years old to help in his father's grocery business. He owned two shops and young Ralph managed one of them until becoming apprenticed to an engineer at sixteen. His war service in the R.A.F. was brief as his father became ill and Ralph had to be released to take over the business.

It now became necessary to adjust himself to civilian life but he felt ill at ease in the grocer's shop, so in 1946, he took over an old garage and with his brother Hubert, launched into the scrap metal business.

It was difficult for them to keep their heads above water during the first six months, but by sheer tenacity they managed to keep going. At one time when it appeared that the business would have to close. Brother Pulman asked a local bank manager for a loan of £600 without security, only a promise to be regular with the repayments. To his surprise the loan was granted and from that time on, the business prospered.

As far as the Church was concerned in Merthyr at that time, the Pulman's were the branch. Meetings were held in their home and Brother Pulman was serving as Sunday School superintendent when he was only fourteen. He remained active until 1946 when he met the girl who was to become his wife in 1950. She was not a member and gradually they dropped away from Church. This inactivity lasted for several years but Brother Pulman taught his wife the principles of the gospel and in 1957 she was baptised.

Each Sunday she would ask her husband to attend Church with her, but almost invariably he would make some excuse

for not going. On the rare occasions he did go, they would occupy the seats nearest the door so they could slip away as quickly as possible after the meeting.

One evening the branch president called on the Pulmans. John Mahoney was as sincere as he was humble and he returned again and again to plead with Brother Pulman to return to Church. Each time there would be excuses, but one night he told Brother Pulman that he should baptise his daughter on her eighth birthday and he must prepare himself to be advanced in the Priesthood. Brother Pulman protested his unworthiness and said that the Church was better off without him. Philippa decided otherwise, however, she climbed on her father's lap, put her arms around his neck and said, " Daddy, will you baptise me? "

There was silence. Brother Pulman and his daughter gazed steadily at each other then slowly came the reply, " Yes, my darling, I shall be proud to baptise you."

The way back was not an easy path to tread, and there were many obstacles to be overcome along the road to activity, but in August, 1960, Brother Pulman was ordained an elder.

Since that time he has been Sunday School superintendent and YMMIA superintendent in Merthyr Tydfil, a member of the British Mission Board for Senior Aaronic Priesthood and is now the chairman of the Central British Mission Genealogical Committee.

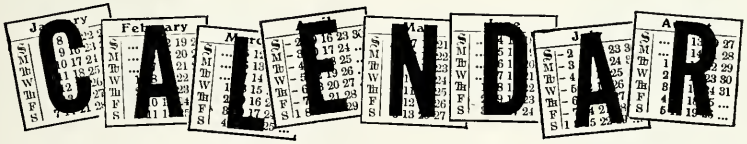
As his Church activities have gone from strength to strength, so have his business interests. The scrap metal firm which began in a delapidated garage has developed into four companies, the Taff Salvage Co. Ltd., the Plant Hire Co. Ltd., the Merthyr Tydfil Weighbridge Co. Ltd., and the Coal Trading Co. Ltd. Sister Jane Pulman says of her husband:

" The more time he spends away from the business doing the Lord's work the more we seem to prosper."

Brother Pulman's organisational abilities are amazing, although he does not regard himself as being outstanding in any way. His great faith was amply demonstrated when he negotiated the purchase of the new chapel site. The owner of the land ran a flourishing nursery with two acres of greenhouses. It also happened to be the best site in Merthyr for a chapel, so Brother Pulman decided to ask if the land was for sale, to his surprise, the owner agreed to sell and so the new Merthyr chapel is now being built.

To Ralph and Jane Pulman the commandment, " Seek ye first the Kingdom of God " is the tenet upon which they base their lives and by their selflessness have become a wonderful example of Latter-day Saint family life.

New Era



October 7—Leicester Ward held a " Harvest Hoe-down " in the Leicester Chapel which was brilliantly decorated for the occasion with streamers, balloons, flowers and berries. Bishop Porter arranged a stall with all the various produce, bread, fruit, flowers, vegetables and pickles. Guests had to work for their supper by trying to guess the weight of a fruit cake made by Sister Dorah Green and the number of peas in a jam jar. The produce on the stall was sold and attendance hit the hundred mark on this festive occasion.

October 18—A social was held at Leicester to honour Brother Roger Kendle who is taking a place in Trinity College, Dublin. He was presented with a gift from the members of the ward, by his father, Brother Harold Kendle.

October 27—Hucknall Branch held a Hallowe-en Party; games warmed the guests up before ghost stories chilled them again.

October 29—Nottingham Ward said " Bon Voyage " to President and Sister Derek Cuthbert who have now moved to London. Since joining the Church eleven years ago President and Sister Cuthbert have served in most of the auxiliaries of the Church. Nottingham Ward owes much to their inspired leadership and will miss them very much.

November 11—A great day for Derby Ward, for the ground was at last broken for the new chapel. Most of the Saints were working and were unable to attend this noteworthy occasion. The ground was broken by the oldest member of the ward, Brother Orme, ninety-four years of age and recently called to be a high priest. The construction of the building will be supervised by Elder Donald Lassig.

November 4—Guy Fawkes night was celebrated on the Rochdale Ward building site with a huge bonfire organised by the Primary. The Priesthood had been busy for most of the day gathering wood and making all the old timber ready for burning. At 6 p.m., Elder Wortley, the building supervisor, told a story of how the Indians called down fire from heaven before going out hunting, and he asked everyone to

look up into the night sky, and sure enough, he called down fire and everyone witnessed the flame coming down through the darkness, right into the pile of wood much to the delight of the youngsters. It was one of the largest fires seen in Rochdale for many years. Fireworks were plentiful and there were black peas, Parkin and treacle toffee for all. Chief stoker was Brother William J. Thompson whilst Raymond Robinson had a little fire all to himself in which he roasted about forty pounds of potatoes. The Primary officers and teachers were kept very busy feeding the two hundred people who came along.

November 11—Nottingham Ward held a farewell party for Sister Ida Pierson. The party was sponsored by the Primary Association, Sister Pierson having served in the presidency for three years. She was much loved and appreciated by the officers and teachers who served with her.

November 15—Newport, Blackwood, Merthyr, Cardiff, Pontypool and Bridgend Branches held a social to raise funds for the district welfare programme. Mr. Evans, a frequent visitor to Newport Branch, acted as M.C., and also supervised the excellent decorations. Brother Marcus Job and Mr. Evans found they had a difficult task in judging the children's fancy dress competition as the standard was so high, so they compromised by awarding a prize to each competitor. The refreshments provided by Newport Relief Society helped make this one of the most outstanding socials ever held at Newport.

November 25—Dundee Branch held a send-off party for Elder John Bateman, who will be returning to the United States. Along with an evening of singing and fun, Elder Bateman was presented with a pair of monogrammed cuff-links by President William Shaw.

November 26—Following the release of President Derek A. Cuthbert who has been appointed General Manager of Deseret Enterprises Ltd., a new Stake Presidency has been called in Leicester, Kenneth J. Poole, the former First Counsellor has been called as Stake President with Clarence W. Woodward as First Counsellor and Hector J. Simpson as Second Counsellor.

December 16—Grimsby Branch presented a pantomime and concert. Every child enrolled in the Branch Primary participated in the programme which showed that there must be some extremely talented children in Grimsby. The scenery was painted by the boys, supervised by Brother Bushell. A total of £3 12s. 3d., was raised towards branch funds.

December 16—Coventry Ward MIA began celebrating Christmas early with a party to which Father Christmas was the honoured guest.

December 18—Sheffield Ward Sunday School members performed the pantomime " Dick Whittington " in the Church hall. The younger members took part in their own little play, entitled " Fairy in the Box." Both events, under the direction of Sister Greenfield, were a great success, and all proceeds were placed in the Sunday School Fund.

December 23—Catford Branch held the annual " potluck " Christmas party. Members from Bromley and Beckenham came to enjoy the fun and games and eat the lavish array of food.

Engagements

Newbold - Bull—John Newbold and Sally Jean Bull of Birmingham announced their engagement on November 3.

Sadler - Race—Robert Sadler of Ireland and May Race of Loughborough announced their engagement on November 11.

Deaths

Isherwood—Manchester Wards were saddened by the sudden death of Peter, the six-year-old son of Brother and Sister Robert Isherwood. Peter received fatal injuries when he was knocked down by a motor vehicle. The funeral service was held in the Manchester Ward chapel and was conducted by Bishop W. Weston. The oration was rendered by Elder Jack Ellis and the hymn " Someday We Will Understand " sung by Elder John Davies. The grave was dedicated by Brother Robert Isherwood. The large congregation at the service showed how deeply the loss of this little boy was felt.

Morley—Elder Leonard Charles Morley of Chelmsford died on December 18, the result of head injuries received in an accident on his motor cycle on December 16 in Manchester.

A service was held for him in the Wythenshawe Chapel on December 22 before he was taken home to Chelmsford where the funeral service and burial took place on the following day.

Brother Morley was only twenty-seven years old, but his wide knowledge of the Gospel and wise counsel were that of a man twice his age. He was the first member of the Church in Chelmsford and was baptised within a few days of hearing the Gospel eight years ago.

He was serving as a regular sergeant in the R.A.F. and often had to travel many miles in order to attend Church meetings. When he was posted to Cyprus in September, 1958 he wrote,

" I regard this exile from the Church as a great challenge. It is a tremendous responsibility being the only Latter-day Saint in the country. I pray I will be of use in bringing the Gospel to this land."

His prayers were answered for he was authorised by the R.A.F. chaplain to conduct a religious meeting on alternate Sundays and to hold a discussion group. He made friends with the local people and distributed a number of copies of Greek, Arabic and Turkish translations of the *Book of Mormon*. His greatest joy came when his room-mate to whom he taught the Gospel, was baptised.

The passing of this young man who exemplified the best in Latter-day Saint youth is greatly mourned.

His mother, brother and sister wish to convey their sincere thanks to the Bishopric and members of Wythenshawe Ward who assisted them in their time of sorrow, and to all who sent flowers and messages of sympathy.

MISSIONARY ACTIVITIES

British Mission

ARRIVALS :

December 6, 1961
Theodore Endrizzi, from Ogden, Utah, to South Coastal.

RELEASES :

February 17, 1962
John Salmon Paxman, from Alberta, Canda, Districts laboured : Birmingham, Bristol.

February 23, 1962
Sharlene Coultas, from Los Angeles, California. Districts laboured : Croydon, North London, Plymouth, South London, South Coastal, Temple, Winchester.

February 28, 1962
Meriam Mortenson, from Ephraim, Utah. Districts laboured : Bristol, North London, South Temple, Temple.

Central British Mission

ARRIVALS :

December 5, 1961
Donald Eugene Bunnage, from Alberta, Canada, to West Wales.
John LeRoy Cowan, from Payson, Utah, to Stafford.
Arthur Brent Cude, from Ogden, Utah, to Norwich.
Roger Harvey Wood, from Ogden, Utah, to Norwich.

December 12, 1961
Sandra Margaret Petersen, from Lehi, Utah, to Stafford.

APPOINTMENTS :

December 6, 1961
David W. Johnson appointed Special Assistant to Mission President.
Desmond L. Johnson appointed Special Assistant to Mission President.
Gerald E. Talbot appointed Supervising Elder Ipswich District.
Richard K. Hart appointed Supervising Elder Coventry District.
Joseph Evans III appointed Travelling Elder.
Jerry Kay Smith appointed Travelling Elder.
Frederick R. Hilsmann appointed Travelling Elder.
K. Nelson Allen appointed Travelling Elder.

December 28, 1961
J. Thomas Bowen appointed Supervising Elder Leicester District.
Fredrick R. Hilsmann appointed Supervising Elder Nottingham District.
Lee S. Longson appointed Supervising Elder Newport District.
L. Doug Hatch appointed Travelling Elder.
Richard W. Cahoon appointed Travelling Elder.

North British Mission

ARRIVALS :

December 5, 1961
William LeRoy Jorgensen, from Bountiful, Utah, to St. Helens.
Douglas Heber Hadfield, from Lehi, Utah, to South Manchester.
Robert Elmo Lundgreen, from Ogden, Utah, to Sunderland.

APPOINTMENTS :

December 4, 1961
Ivan McKay Heaton appointed assistant to the President.
Carol Joan Pike called to be Travelling Sister.
Patricia V. McMonagle called to be Travelling Sister.
Michael Bridge appointed Zone Counsellor.
Larry Nuttall called to be travelling Elder.
Michael Best called to be Travelling Elder.
Joseph Deon Hutchings appointed Supervising Elder of Newcastle District.

December 18, 1961
Paul Jones Boyack called to be Travelling Elder.
David John Payne called to be Travelling Elder.
Earl Rees Palfreyman called to be Travelling Elder.

RELEASES :

February 20, 1962
Jacqueline Corkill, from Wallasey, Cheshire. Districts laboured : Newcastle, Bradford, Sheffield, East Manchester, Preston, North Manchester, Mission Office.
Patricia V. McMonagle, Travelling Sister, from Liverpool, Lancs. Districts laboured : South Manchester, Leeds, Newcastle, Sunderland, Halifax.

February 24, 1962
Carol Joan Pike, Travelling Sister, from Brawley, California. Districts laboured : Leeds, Mission Office, Sheffield.

Scottish-Irish Mission

ARRIVALS :

December 6, 1961
Gary Charles Flood, from Van Nuys, California, to Paisley.
Alton D. Percival, from Myton, Utah, to North Glasgow.

APPOINTMENTS :

December 7, 1961
Charlene Francis appointed Travelling Sister.

December 27, 1961
Kent Bennion Morgan appointed Mission Accountant.
David Timbrel Worlton appointed Supervising Elder.
MadRay C. Brown appointed Travelling Elder.
Grant Alma Moulton appointed Travelling Elder.

JOHN S. PAXMAN

MERIAM MORTENSON

SHARLENE COULTAS

JACQUELINE CORKILL

PATRICIA McMONAGLE

CAROL JOAN PIKE

CHRISTNA MORROW

BRENDA RIDING

LINDA ANDREWS

October 17, 1961
Christina Elizabeth Jane Morrow, from Ontario, Canada Districts laboured : Hyde Park, Liverpool, Mission Office.

February 1, 1962
Brenda Riding, from Manchester, England. Districts Laboured : Preston, South Glasgow, Hamilton, Ayr, South Belfast.

February 24, 1962
Linda Elizabeth Andrews, from Whittier, California. Districts laboured : Sheffield, Mission Office, Preston, Mission Office, South Glasgow, Mission Office, Aberdeen District, Dundee, North Belfast, Paisley.

February 1962